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FOREIGN TELEGRAMS.

London, July 17.

The St. Petersburg police have struck and are marching in the streets, compelling their comrades to join. Their aims are economic not political.

Mr. Winston Churchill, in the House of Commons, said that he was unaware that the system of farming the opium revenue in the Malay states, Singapore and Hongkong had given rise to abuses, and he was unable to see what alterations could be usefully made.

Answering a question as to whether in reference to the Indo-Chinese opium trade the Government would invite China to reform, Mr. Morley said that the Government proposed to see what China's views were and then see whether they can meet them.

London, July 18.

Lady Curzon has been bad in health all this summer and ten days ago her condition became worse and is now serious with general exhaustion and debility; but no danger is feared and no bulletins are issued at present.

London, July 18—7.40 p. m.

Lady Curzon is dead. A bulletin says that the final cause of Lady Curzon's death was heart failure.

A banquet at the Constitutional Club, which was to have been held to night in honour of Lord Curzon, with Mr. Balfour presiding, was postponed when her ladyship's serious condition became known.

An immediate survey of the garrisons in Egypt and the Sudan has been ordered with the view of estimating the increased accommodation required for British troops.

The *Times* correspondent at Alexandria says that two weekly native newspapers have been suppressed for publishing inflammatory cartoons and articles on the Denishawi affairs.

In the House of Commons Mr. Morley said that he was communicating with Lord Minto regarding the area of opium to be licensed in the coming season but was unable to make a statement at present.

Mr. Morley added that the arrangements in Burma, intended to lessen the consumption of opium, are being carefully watched.

The Guatemala and San Salvador republics have been fighting with great slaughter on both sides, and President Roosevelt has induced the belligerents to agree to an armistice and to appoint peace commissioners who will meet on board the American cruiser *Marblehead*.

A portion of the Natal forces is moving south shortly, to deal with a couple of defiant chiefs.

London, July 19.

The peasants burned fifteen properties in the immediate vicinity of the town of Vormesh on Sunday in broad daylight.

Owing to a strike of Polish agrarian labourers the harvest threatens to perish.

Wholesale murders of policemen are going on in the province and the town of Lublin. Ten have been shot in the latter place.

An attempt has been made to assassinate Count Todebin, Aide-de-camp of the Tsar, in camp in St. Petersburg.

The assailant escaped in a boat which was waiting in the river Neva.

Sir Edward Grey, in the House of Commons, said that the Government was inquiring into the allegations of the Japanese hampering British trade in Manchuria, and the whole question was receiving attention.

London, July 20.

The Pan-Islamic agitation is engaging the attention of the leading Paris papers, which agree regarding the question being grave and declare that British and French interests are equally imperilled.

A *Daily Chronicle* despatch from Alexandria states that the Moslems at Sennoures have made a demonstration against the Christians, beaten them and pillaged their shops.

The authorities have released the guilty parties, alleging that they were drunk.

A similar incident has taken place at Fayoum, but the police did not interfere.

London, July 21.

Advices from the south of Russia state that the dockers, who were out on strike, at Odessa, have resumed work owing to the Governor of the port threatening them with exile if the strike continues.

The Tsar has notified the Kaiser that he has abandoned his foreign tour owing to the political situation.

Yesterday the authorities at St. Petersburg suppressed six newspapers.

Rioting followed, and the police and troops were stoned.

It has been resolved in principle to dissolve the *Duma* and to order new elections.

The final decision will be taken to day at a Ministerial council presided over by the Tsar.

Yesterday's vote of the *Duma* is regarded as strengthening the hands of the Revolutionaries, because the Constitutional Democrats under pressure and threats of dissolution deprived the manifesto of its sting by adding the clause admonishing the people to remain quiet. This completely split the Liberal groups.

London, July 22.

As the result of the meeting of the Ministerial Council yesterday, at which the Tsar presided, his Imperial Majesty has issued a *ukase* dissolving the *Duma* and ordering the convocation of a new *Duma* on the 5th March, 1907.

The decision to dissolve the *Duma* was reached by the Council of the Empire presided over by the Tsar at a sitting late last night at Peterhof.

The Grand Dukes, M. Trepoff and the court officials were present.

Peace has been signed on board the cruiser *Marblehead* between San Salvador and Guatemala.

EDITORIAL NOTES.

It was not necessary that Lady Curzon should die in order that her virtues should receive their proper recognition; but now that the news of her death has come, we are given another opportunity of acknowledging that indeed a gracious and gifted woman has been among us. Lacking the common advantages of high birth, she proved in an uncommon manner the impossibility of true nobility remaining hidden and unappreciated. Whatever her position as wife of the Viceroy may have done to set off her fine qualities, it can never be said that she shone by reflected light. Plain Mary Leiter had that within her which would have brightened the dullness of the dullest home, if it had never been called into requisition to add a new beauty to the somewhat frigid glitter of Simla.

As we think of what this highly endowed, womanly nature did for her own circle and therefore in a measure for all India, we are reminded again of how the fate of man is inevitably bound up with that of woman. India's future depends upon the rightly proportioned development of both the sexes, and the most delicate adjustment of their relations to each other. Ancient Greece knew what it meant for a woman's mind to be trained, simply to add another link to the chain of her powers of allurements, and the names of Aspasia and Phryne are too well known for us to waste time in repeating their painful history. Socrates himself condescended we are told to impart some of his wisdom to one of the *hetairae*; but we are no where given a hint that either he or any other of the famous philosophers thought it worth while to let a ray of light in upon the intellectual darkness of their mothers' and sisters' minds. Here and there throughout history; to be sure, we come upon isolated instances of women who have been both pure and learned, but their names are few until we come to dawn of Christianity and modern civilization. The world waited for the 19th century before beginning to grasp the meaning of Christ's words, "They twain shall be one flesh," and to realize that it would be no more foolish for a man to develop the muscles of his right arm and not those of his left, than it is to train the mind of the husband and father, and leave that of the wife and mother in ignorance. With the establishment of modern schools and colleges for women these conditions have been altogether changed. Now however we are faced by a new difficulty; and India is as much involved in the problem as any European or American country, in as much as the schools for Indian women are modelled after those of the West.

Man has discovered that woman must be educated, and with his usual haste he has concluded that to be educated means to have the same training as he has, throughout the centuries of his progress, developed for himself. As a consequence we have the spectacle of girl B. A.'s and M. A.'s with the same stock of ideas regarding classics, mathematics and science, as their brothers have; but with nothing done to give a peculiarly womanly direction to their growth. The hope is, of course, that everything will adjust itself properly as soon as the individual men and women assume that relation to one another in the home that God has planned for; and it is a comforting fact that nature is stronger than any system of education, and does frequently accomplish just what is fondly expected. At the same time, however, there is always the danger that a continuance in any course that is not absolutely the right one will induce a new tendency, which will in the end supersede nature itself. If the training that is now being given to the men and the women of the modern world is not sufficiently differentiated and adapted to the peculiar needs of the two sexes, the outcome of it cannot fail to be bad. Japan is recognizing this fact and is taking great pains to make just this desired differentiation in its educational code. Here in India, where the salvation of the country depends, as almost nowhere else in so great a degree, upon the proper establishment of the home life, the question of education is a most serious one. The men must be trained to be fathers, and the women to be mothers. No amount of acquaintance with history will take the place of a practical knowledge of how to be worthy members of society. The women must be trained to be mothers, in the best sense of that word; and no amount of skill in mathematics will ever make up for a lack of ability in fulfilling the arduous duties of an Indian housewife. When these needs are supplied India will be on the true road to the high place it should occupy among the nations of the world. Until then it may produce any number of highly trained thinkers, both men and women, without affecting in any way the real life of the country.

The late Lady Curzon, whose death we so deeply regret, was what she was, a true helpmeet to her husband in the Christian sense, because she was exactly in her right place. With a trained mind, she had also a trained heart which led her to devote herself to those duties and privileges to which she was most suited. She might never have attained more than a moderate success as an author or as a leader in a benevolent cause; but as wife and mother in her high position, she was truly a queen; and this privilege belongs also to every Indian woman who is free to choose for herself, and chooses with her heart as well as her mind.

MOTHERS OF DISTINGUISHED MEN

BY REV. SAMUEL H. VIRGIN, D. D.

There is a story by Balzac of a man whose mother's spirit was imprisoned in his violin, and only as he played, could it be disclosed and released, and only as he played skillfully and beautifully could the loveliness of the mother's spirit be known.

This is a weird fancy of the great French novelist, but there is a solemn truth in the fact that many a mother's spirit is imprisoned in the life of her child, and as he acts so is she disclosed, and only as he acts nobly is she worthily interpreted.

It has been the supreme joy of countless mothers to hide in their sons, burying their richest treasures of thought and affection with them as it were in living mausoleums, and thus the mighty activities and prolonged services and strenuous toils which have glorified many lives have been the utterance of the glorious maternal burial within. It has also been the supreme joy of many distinguished sons in all ages to declare that the moral and intellectual worth of their being is not theirs, but of right belongs to her who dwells within them, a sublime potency, an ever-renewing, ever-inspiring personality.

The word *mother* is one of the oldest in the human language—one of the very few words found among all the great branches of the widely scattered Aryan race, bearing witness in ages far remote to the existence of the family with the mother occupying a high and honorable place, if not, indeed, the highest place of all. What the etymological meaning was of the primitive Aryan word from which our word *mother* was derived is uncertain. But whatever the origin of the word or its early meaning, it has become the choice word of the world, freighted with all that is most precious in human relations and expressive of those unutterable domestic felicities that constitute the crown of life.

The term "mother right" is little known among us, but there was a time when the mother was the head of the family. Children took her name and all rights descended through her. But though this matriarchate is not continued in modern society in the old form, it is still recognized in the realm of potential influence, and men arise in many lands to say with Lord Langdale, "If the world were put into one scale and my mother into the other, the world would kick the beam," or with

John Quincy Adams in his forceful declaration, "All that I am, my mother made me."

Occasionally there is a woman sterilized of child love like the mother of the seventh Earl of Shaftesbury, who was left to the care of a domestic. Catherine de Medici was such a woman and such a mother. The shadow of an awful crime falls not so much on Charles the Ninth as on his mother, for had it not been for her, St. Bartholomew's Day would never have blotted and blighted the history of France with its merciless slaughter. James White, in his history of France, says: "Catherine de Medici pursued a system, carrying it to its most rigid conclusion, which no other mother has heard of without horror. For the sole purpose of retaining the management of affairs she deliberately and resolutely sank her son in the lowest and most degrading vices. She surrounded him with the worst specimens of both sexes that she could pick out of the demoralized and impoverished families in the kingdom. Drunkenness, gambling, debauchery of every sort, were the atmosphere in which the poor young man breathed. Uneducated, uncontrolled, with all his passions excited to the utmost, he knew no restraint upon the wildest excesses of his temper and desires, except the awe inspired in him by his mother. His spirit, feebly aiming at the beginnings of wrong, quailed before that incarnation of the bad and remorseless whose gloomy heart had been meditating for years the awful deed which has made her name immortal, . . . and when the time drew near, the king, maddened by the malicious representations of his mother, who alarmed him for his life and crown unless the blow was struck, cried out, 'Kill all—kill all. Let not one escape to reproach me with the deed,' and the bells of the church of St. Germain l'Auxerrois rang out the signal for a butchery that left seventy thousand French bodies on the ground, and the massacre of St. Bartholomew as 'the monument of the worst mother heart that ever beat in human breast.'"

Of ante-natal influences I say nothing in this article, though many will rise up and call those mothers blessed who, with a forethought and a prescience like the divine, wrought happy dispositions and artistic tastes and spiritual aspirations like silken threads of golden hue into the mystic growth of the living personality who is to be forever a part of the mother's being under the marvellous laws which God has enacted for the peopling of the universe.



The mightiest influences for which many have been most grateful antedate the external forces of which we take such careful and minute account. Can any one tell why precocity is so capricious in some children? Why literary taste and ability, musical genius and composition, artistic conception and skill so early appear? There is a choice group of elect children to tell their wonderful story. Even some deaf-mutes like Helen Keller have rare endowments in their natural creation. And there is a group, mortgaged to the devil before they are born, and who come into the world hand-cuffed, with the ball and chain fastened to their ankles. The story of the Jukes family, and of Margaret of Ulster, the "mother of criminals," chills the blood at recital and almost frightens one at the infidel suggestion that will rise in the mind of the lack of divine goodness in even permitting such motherhood in the world.

There is just as much maternal influence traceable in the distinguished career of noted criminals as in the most cherished sons of man whose deeds have honored humanity and glorified God.

In a delightful little volume on the "Education of Children at Rome," by George Clarke, we learn that "the influence of the mother in the early times and in the best Roman families at all times was one of great importance. Women enjoyed at Rome a high position and dignity. The care of the child's earliest years was entrusted to its mother." The author of *Dialogus de Oratoribus* tells us that in early times the son born of a virtuous mother was educated, not in the chamber of a slave nurse, but in his mother's arms. It was the mother's chief glory to "keep the house and wait upon her children."

Tacitus says of Agricola that his childhood was surrounded by a mother's care and love, and so he spent his early years in none but honorable pursuits. His mother, Julia Procilla, was a woman of rare purity of character.

One of the noblest women of human history was Cornelia, whose claim to remembrance rests upon her extraordinary influence over her sons, Tiberius and Caius Gracchus. She was the younger daughter of Scipio Africanus, the Elder, the conqueror of Carthage. The death of her husband left the children in her care, and she devoted herself to their education and welfare. Refusing offers of marriage even from King Ptolemy, she gave her time and great talents and superb attainments

to the culture and training of her children with such success that on her death a statue was erected to her memory bearing the inscription, "Cornelia, mother of the Gracchi." No mention of them in their illustrious service for Rome is complete unless coupled with her name. Asked for her jewels by a Campanian lady, Cornelia pointed to her sons as her only jewels.

To be continued.

HOW TO OVERCOME.

By IVAN PANIN.

The disciple that leaned on the bosom of his Lord was chosen as the Spirit's mouthpiece when about to speak of overcoming. To him that overcometh it is promised that he shall inherit *all* things (as the Revised Version has it), and God will be his Father, and he shall be God's Son.

Three ways there are of obtaining that promise: the way of Faith, the way of Blood, the way of Testimony.

The way of Faith: "This is the victory that overcometh the world, even our faith."

The way of Blood: "They overcame by the blood of the Lamb."

The way of Testimony: "They overcame by the blood of the Lamb and by the word of their testimony."

The Faith, the Blood, the Testimony, these are the overcomers.

Faith: "All things are possible to him that believeth."

Blood: "The blood of Jesus Christ, God's Son, cleanseth us from *all* sin."

Testimony: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

Christian, by what are you striving to overcome? By your righteousness? You have none. For it is written, "There is none righteous, no, not one." By your works? Your works cannot even justify you from your past guilt, let alone the everpresent flesh, the ever-about world, the ever-pursuing adversary. It is written, "By the works of the law shall no flesh be justified." Forthwith, then, hie thyself to the Blood with faith in thine heart, with testimony in thy mouth; and thou shalt overcome.

Gentile, by what are you striving to overcome? By your resolutions? You are weak. "For without me," said Christ, "ye can do nothing." By your efforts? Ye shall not prevail. For "without me ye can do nothing." By your institutions? They shall not stand. "Without me ye can do nothing." By your machinery? It shall not move. "Without me ye can do nothing."

For centuries the world sunk in misery and sin has tried to shake off the sin, to lift itself out of its misery. But sin is still in the world; for "without me ye can do nothing." Misery is still abroad in the land; for "without me ye can do nothing." Individual sinners must at last own that "without me ye can do nothing"; and the world likewise bears unwilling testimony, "Without me ye can do nothing."

What, then, can wash guilt away? Nothing but the blood of Jesus. What, then, shall sweep sin away? Nothing but the appearing of Jesus. What, then, will drive misery away? Nothing, nothing, but the coming of Jesus.

Faith, Blood, Testimony, these are the three over-comers: Faith in Jesus, Blood of Jesus, Testimony for Jesus.

Grafton, Mass.

CHINA'S FIRST GREAT RAILWAY.

The first Railway to traverse a long distance in the Celestial Empire is the nearly completed road between Peking and Hankow, to the south, a distance of 754½ miles. Trains, indeed, are running, but general travel is not yet encouraged.

The long bridge over the Yellow River, the principal difficulty of construction, is not yet finished, though it is open to trains. It is 10,827 feet long, with 102 spans, and is 19.68 feet above the water. The river in flood time, however, may rise thirteen feet above its ordinary level, though it is two miles wide at the place where the bridge is. Moreover, the forty-feet screw piles on which the bridge rests do not by any means penetrate to the rock through the river silt. Therefore the solidity and permanence of the structure are matters of some doubt.

Trains are to run from Peking to Hankow in 36 hours, and the novelty of night travel will be introduced, together with (once or twice a week) dining-cars and sleeping-cars. Telegraph and telephone are used in operating the road. The construction has proceeded with care and thoroughness. French is the language of the time-tables, the metric is the system of weights, and the Mexican dollar the basis of fares. Two cents for three-fifths of a mile is the first-class fare, and one cent and one-two-hundredths of a cent the second and third-class rates for the same distance, so that to travel even over this unique road one does not need a very fat pocketbook. A most commendable feature is the total absence of advertising signs along the way.

This new railroad is of the highest importance. It is the long entering wedge of Western civilization. An army of conquering new ideas will ride into China on the back of the iron horse.

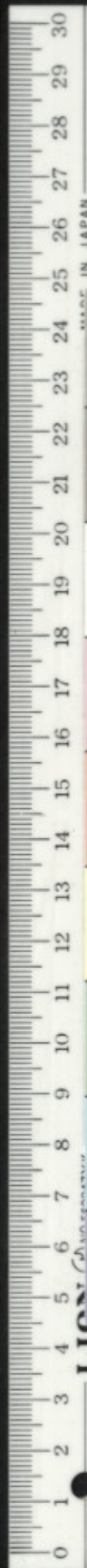
AN ETYMOLOGICAL DISCOVERY.

INTELLIGENCE has been received from the Yukon of a strange discovery that the language of the Nulato Indians who live within the Arctic circle and that of the Apaches of New Mexico and Arizona are the same.

The facts have come to light through the return to Dawson City of Father John Rene, Prefect Apostolic of the Roman Catholic Church in Alaska, from a journey to the fathers working among the aboriginal tribes of the Lower Yukon.

The reverend father says:—"It is one of the most peculiar facts ascertained in connection with the inhabitants and their origin that has ever been discovered, and one for deep study and research. It indicates, if anything, that the theory that the people of New Mexico and Arizona must have travelled southward from the Arctic regions is correct, and lends colour to the belief that the inhabitants of America came from Asia by the way of Behring Straits."

When Japan took over Formosa from China, the island was in a most lawless condition, except in the immediate neighbourhood of military centres. Life and property were alike insecure, brigandage abounded; the Chinese troops were so much out of hand that the Formosans feared their exactions even more than those of the bandits. Shooting at sight had become an established institution with both sorts of robbers, and there was scarcely one insular industry but showed signs of approaching extinction. Thanks to Japanese administrative methods, the whole situation has improved in a remarkable degree. While there are still some parts of the island where travellers must look to themselves for protection, brigandage has been largely suppressed by those "punitive expeditions" which are so abhorrent to certain British Radicals. There is no sentimentality of that sickly character among Japanese soldiers; their methods of enforcing the law may appear a little rough from the European standpoint, but they are undeniably effective. The happy result is that a general vivifying of trade and industry has occurred, and Formosa seems likely to become, within a few years, one of the brightest jewels in the Mikado's crown. The beautiful island possesses immense intrinsic sources of wealth, especially metallic, while the natives are both industrious and docile under firm and just rule.



THE GARRISON CENTENNIAL.

A striking reminder of the great changes that have taken place in America is the centennial of the birth of William Lloyd Garrison, which occurs on December 10. To the young and even to those in middle life the existence of slavery in the United States seems to belong to ancient history; yet but a hundred years have passed since the birth of the leader in the movement for abolition.

Born in Newburyport, Mass., the boy was so homesick for his native State when the family removed to Baltimore that he was allowed to return. After some work at the shoemaker's and cabinet-maker's trades, at the age of twelve he became an apprentice in a newspaper office. He thus early became familiar with the power of the press, which he was to use so largely in later life. Before he was out of his teens he became an anonymous contributor to the paper on which he was engaged as a printer, and was encouraged to write when his ability was recognized. It was not long before he had a paper of his own, and it was as editor that he was brought into relations with Whittier that led to their firm friendship.

Garrison's feelings toward the oppressed prompted the wish to go to the help of the Greeks in their struggle against the tyranny of the Turks, and the same spirit caused him to denounce the slave-trade at home. His methods were not meant to be conciliatory, as was plain from his famous announcement when starting *The Liberator*: "I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation.....I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard." He had need of all the courage that rung in his utterances, for he had something more than unpopularity to face. He was sent to jail; a reward for his apprehension was offered in Georgia; he was dragged through Boston's streets by a rope, escaping with his life only by gaining the shelter of jail walls. But he continued to hammer away at the one issue of the abolition of slavery, attacking fiercely and unsparingly persons and institutions that did not lend their aid to the reform. Phillips, Whittier, and he worked resolutely together until their object was attained.

Garrison was heard, as he prophesied he would be. There are few reformers whose every utterance and measure can truthfully be said to have been wise, and it would be too much to make such a claim for him. But his courage and persistence may well be imitated by the young, and his whole country has cause to remember with deepest gratitude the fruit of the movement into which he threw himself with his whole heart.

THE PANTHER.

A panther is loose in the haunts of men,
Strong, crafty and cruel, and none may know
What wooded valley shall hold his den,
Or by what paths he will come and go.
In the shaded tree boughs he may lie concealed,
In wayside brambles, in flowery dell;
The father has taken his gun afield,
And the mother watches the children well.

The panther is loose! He has put to flight
All zest for pleasure, or gain, or strife,
Somebody's child may be killed outright,
Some one be mangled or maimed for life.
So every man to the rescue springs
Armed and vigilant. Heart and brain
Spurning the claims of lesser things,
Till the hidden menace be caged or slain.

But what of the enemy, fiercer far,
Who roams at will through the city street,
Who lurks where the seekers of pleasure are,
Who enters the home with noiseless feet?
The husband is shamed by his precious wife,
The mother moans o'er her bright boy's fall,
And orphans weep, while crime and strife
And murder and suicide end it all.
Birth, beauty and talent before him fail,
He conquers the mighty again and again;
Will you guard by law King Alcohol?
Will you set a price on the souls of men?
You would save the child from the panther's jaws,
Will you leave him now to a fate far worse?
In the strength of God for a righteous cause,
Arise and conquer the liquor curse!

—'World's Crisis.'

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